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EVANGELICAL RELIGION IN SCOTLAND.

When the great doctrines of the Atonement are faithfully reached, and the christian duties resulting from them vigorously enforced, the improved state of the people's morals in general, and the piety and deep religious feeling of church members in particular, will attest the triumph of evangelical religion. God is not slow to acknowledge his own truth. He accompanies it with a saving and sanctifying influence on the heart of the sinner, leading him from the error of his ways, and begetting in his soul, the holiness, without which "no man shall see the Lord." Where is the record of the instance in which the Father of mercies has withheld his Spirit from the evangelical ministrations of his servants? Where has he left them, helpless and hopeless, in the unequal conflict with spiritual wickedness in high places?" He puts a blessing in the means of grace. Arising in his glory and majesty, he stands by the side of his chosen ministers, to sustain their drooping spirits, and to cause his pleasure to prosper in their hands.

We are acquainted with no country, to which as a whole, these remarks are more justly applicable than to Scotland. Having at the memorable era of the Reformation, thrown off the galling yoke of Popery, under the guidance of such holy men as Knox, and his illustrious fellow-labourers, whose names will go down with honour to the remotest posterity, the Scottish nation adopted a purer faith, and resolved to maintain a purer morality. The doctrines according to godliness were clearly set forth by the first reformers, who were men of prayer and of enlightened zeal; and their efforts were eminently sustenanced, in extending the light of the gospel to their benighted countrymen. We bless God for such ministers; and whenever we reflect on their loved memory, we rejoice in the assurance of the Spirit, that "They that be wise shall shine as

the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Oh, for such wisdom and success in preaching the glorious gospel!

We mean not to enter on the ecclesiastical history of Scotland, nor to trace minutely the woful steps of declension, which gave rise to different bodies of Dissenters, who stand forward at this day, as the guardians of evangelical truth, the friends of civil and religious liberty, and the fearless assertors of the rights of the christian people.

In a former Number, we freely stated our opinions respecting the intolerable grievance of patronage, and the mass of spiritual wrong, which it has inflicted on the souls of men. It is further necessaty to advert to the influence of the same fruitful evil, in weakening and destroying the hold which the doctrines of free grace, through the vicarious sacrifice of the Redeemer, had taken of the established church of Scotland, "in her earlier and better days." Wherever patronage in the church prevails to any considerable extent, her pulpits must be greatly at the mercy of the wealth and aristocracy of the land, and thus an *ecclesiastical* power is recognized, which has ever been found to corrupt, the purity of the gospel of Christ, instead of promoting it. It is so in the Church of Scotland, many of whose patrons are Episcopalians; and yet they present to *livings*, men, *who are sworn to extirpate Episcopacy!!* Can such doings advance the cause of common morality, not to speak of religion? We are glad, however, to be able to put on record, the faithful contendings of Witherspoon and others who raised their voices against the New-light doctrines of their brethren of the Establishment, and exposed their base and hireling practices to the scorn of the christian world. The patron looked, as a matter of course, to his own pocket, and the preacher's eyes were turned in the same direction; and thus, between them, they bartered God for Mammon. We might point to the time of Dr. Robertson's* overwhelming in-

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* Dr. Robertson established in Scotland, the *christian slavery* which remains there until this day. "The zeal of the people was irritated, and at last exhausted, by processes in the Assemblies so long protracted, and so uniformly unsuccessful. Their opposition to presentees did not become less frequent, or less difficult to manage at home. Before Dr. Robertson retired from the management of church affairs, in 1781, there were, *in comparison*, few cases of disputed settlements brought to the General Assembly. Their number has been gradually diminishing ever since; till at last an example of such a process scarcely now occurs in the course of several years."—*Wellwood's Life of Dr. Erskine.* This is the submission of despair.

uence in the General Assembly, as among the darkest days of ne church of Scotland. The glory had departed;—truth was lallen in the streets. Worldly-minded pastors of every creed, nd of no creed, were violently thrust in upon reclaiming con-regations; loud complaints were heard at Presbytery, and ynod, and Assembly, but they were not heeded: the opinions f God's people were despised, and their rights trampled on, nd when they persisted in their opposition to ecclesiastical yranny, the civil power was called in, and they were *dragooned* ato measures from which their hearts recoiled. What, it nay be asked, has all this to do with *Evangelical Religion n Scotland?* Very much; for the people were on the side f gospel truth, while those who domineered over them, in nany cases, abetted New-light error. They were called "mode-ate men," and they were *moderate*, indeed, in contending for ne faith—in opposing false doctrine, and often very moderate n their own morality. We beg to refer our readers to With-rspoon's Characteristics of the Church of Scotland, for an able xposure of the anti-evangelical character of the clergy of his ay, and of the miserable part which they enacted, in the sphere n which Providence had placed them;—thus inflicting a curse pon children's children, instead of promoting their souls' sal-ation.

We have said that the people stood up on the side of evan-elical truth. That they do so still, can be amply demon-trated. Dr. Chalmers, we regret to say, has shown himself o be no enemy to patronage, in some shape. At the last meeting of Assembly, he argued mightily against that awful ugbear to every high-churchman, popular election;—that is, he choosing of the pastor by the members of the Christian Church. His reasonings on this, as well as on various other subjects, are, it is true, full of inconsistencies and contradic-ions—but still they are the reasonings of Dr. Chalmers. The ollowing extract from his speech, which has appeared in the ast number of the Presbyterian Review, will convince our eaders that the Doctor's understanding is a little warped on the subject of patronage.

"Our arithmetical reformers, who look to this mere arith-metic of theirs for the revival of our Church, are looking, I fear, to the wrong quarter for our coming regeneration: they but exchange one human confidence for another, placing it on a broader and more extended basis than before, but still on a basis of earthliness. It is a confidence which I cannot share in, nor do I comprehend how it is, that, with minds so firmly,

so undoubtingly made up, they count *on a mere enlargement of the ecclesiastical franchise, as the high road to the spiritual enlargement of the church,* to the increase and mighty resurrection of its vital godliness. They are forgetting all history, and all observation. They are not looking even to the present state of those numerous dissenting bodies, which, under a system of popular election, though retaining the form of of sound words, *have become spiritually dead;* or, if they still own any fire and fervour at all, it is but the fervour of earthly passions—the fire of fierce, unhallowed politics. Neither are they recollecting those numerous Presbyterian churches in England, which under the same system, have even cast the form of sound words away from them, and lapsed into Socinianism; or the Presbyterian Church in the North of Ireland, where with that very constitution of the patronage, which is held up as a specific against all sorts of evil, a *large proportion* both of the ministers and people lapsed into Arianism."*

We heartily rejoice in being able to contrast this drivelling sophistry and misrepresentation, with the following manly and refreshing statements by the same author. Doctor Chalmers, it will be seen, is virtually both *for* and *against* popular election; so that whatever value may attach to his opinion, our readers shall have it *on both sides of the question.*

"If then," says he, "evangelical christianity be popular christianity,—if its lessons are ever sure to have the most attractive influence on the multitude; if, whatever the explanation of the fact may be, the fact itself is undeniable, that the doctrine of our first Reformers, consisting mainly of justification by faith, and sanctification through the Spirit of God, is the doctrine which draws the most crowded audiences around our pulpits, and this doctrine is, at the same time, the most powerful moralizing agent that can be brought to bear upon them—then does it follow, that the *voice of the people indicates most clearly in this matter, what is best for the virtue of the people*—that *the popular taste is the organ* by which conscious humanity *discovers* what that is which is best fitted *both to exalt, and to console her,* and that, by the

* The Synod of Ulster will not thank Dr. Chalmers for the trickery of applying the term "*patronage*" to their Church; and with respect to the prevalency of Arianism, we beg to state, that some years ago, the body was said to contain only 39 Arian ministers, 17 of whom have since retired. We have no means of ascertaining how many of the elders, and people generally, hold Arian sentiments.

eglect and the defiance which are so wantonly rendered to its
timations, are our statesmen withholding the best aliment of
people's worth, and therefore, the best specific for a nation's
elfare."

We feel so well pleased with the general spirit of this ex-
act, as not to be much disposed to severity of remark on the
receding one. We must, however, express our astonishment
hat Dr. Chalmers should have uttered the reckless assertion,
hat the "dissenting bodies" in Scotland "have become spirit-
ally dead." Did he read the ninth commandment before he
ennced this awful, and, we firmly believe, false testimony?—
Does he not feel persuaded in his soul that if *they* are spirit-
ally dead, there is, in truth, no spiritual life in Scotland? Is
here not as much evidence of the life and power of religion
mong the Scottish Dissenters, as there is in the Established
Church? Dr. Chalmers may well blush at the lengths to
hich the evil spirit of partizanship has driven him. Nor is
is allusion to the Socinianism of England very fortunate for
he principle which he intends that his reasonings should go to
stablish. Does he not perceive that the election of pastors in
he Presbyterian Churches there has not been in the true sense of
he term, popular? Popular election has virtually degenerated
s much as evangelical religion. If the Presbyterian Churches
n England are Socinian, the people have forsaken them, and
re receiving evangelical ministrations elsewhere. Let this be
ell weighed, and our readers will see in its true light the
Doctor's flimsy attempt to bolster up a system, which is essen-
ially at variance with the spread of evangelical religion. But
o return to the state of the Churches in Scotland.

The General Assembly, with its tedious and harrassing pro-
esses, and riding commissions, and riding military, did not vio-
ate the rights of Presbyteries, and the rights of the people,
ith impunity. The Secession, the Relief, and other Churches,
rose, and multiplied greatly, in consequence of the ungodly
roceedings of the Establishment. In these Churches, the
ruth of God found an asylum—and the people, gospel minis-
ers, to break among them the bread of life. To her Erskines,
Fishers, and Gillespies, and others of deep piety and ardent
ove to God, Scotland is, at this day, incalculably indebted, for
he purity of her doctrines, and the evangelical character of her
ninistrations, both *in* and *out of* the Establishment. Had
ot God raised up such men to stand in the breach, and oppose
revailing defection, who will pretend to say, that the Presby-

terianism of Scotland might not now, like the Presbyterianism of England, have exhibited a body without a soul—or rather, if our readers can conceive of such a thing, a spectacle without either body or soul. We hesitate not to state our conviction, that had not the Church of Scotland changed her tactics, and consulted, as far as her Erastian constitution permits her to consult, the rights of God's people, she would, before this time have been annihilated. Even as it is, she is outnumbered by the Dissenters of different denominations.

From the statements now made, it will be easy to trace the influence of dissent in effecting the late revival of religion in the Scottish Establishment. We most cordially bear testimony to the fact, that there has been such a revival—and we thank God for it. Wherever we witness the progress of renewing grace—whatever churches we discover enjoying times of reviving and refreshing, from the presence of the Lord, we humbly adore his goodness, and supplicate for still more abundant outpourings of his Spirit. We delight, too, in carefully tracing the agency which he is pleased to employ in working his strange work. Human wisdom could not have foreseen that the secession of pious and faithful men from the Scottish Church, would ultimately lead to her regeneration. But such is the fact. Evangelical truth has grown and flourished among the Dissenters—and they, too, have grown and flourished, until the refreshing shade has begun to overspread the Establishment itself. At first, their numbers were small, and they were a despised people. The high-churchman scorned to change one jot of his policy on their account. Was it, indeed, for a handful of Seceders, that the lordly establishment would condescend to be faithful in God's service?—that the General Assembly would cease from violating the constitution of the Church which it represented? But this spirit of foolish obstinacy has long since been cast out; and the unchristian moderatism of the Establishment is rapidly giving way before the numbers and piety of the Scottish Dissenters. This is the doing of God. It affords a glorious illustration of the indirect influence of evangelical religion; it exhibits to us the truth of God, rising up with Divine power among those who are small and despised, and through them extending far and wide its triumphs. The Established Church of Scotland has reason every day to praise God, for the mass of gospel truth and religion which he has graciously preserved among her dissenting brethren; and instead of reviling, to admire the christian decision of men, who,

whilst they are compelled by law to support her, without receiving any benefit in return, do also voluntarily and liberally maintain their own gospel ministrations.

Some are weak or wicked enough to represent the regeneration of the kirk as almost complete. We wonder how any sane mind, possessing adequate information, can for a moment entertain so unfounded an idea. We are far, indeed, from supposing that all the Dissenters are what they ought to be; but will any one venture to affirm, that the establishment could bear comparison with them in evangelical doctrine, strictness of church discipline, attendance on public ordinances, family worship, and the various other duties of our holy religion? Let the matter be brought to an issue, and let truth be told plainly and honestly. If any of the Dissenters are in error, let them mourn over it, and turn from it to the Lord; and if the kirk has been uttering words haughtily and unadvisedly, let her seek for the grace of humility, and evince more of the meekness of Jesus. They are not her friends whose boastings tempt her to think of herself, and of her present position too highly: but they are her friends who warn her to think soberly, as she ought to think. It is as diabolical to minister to the pride of churches as of individuals: for pride leads to the destruction of both. That the Scottish Establishment is far from having attained purity of doctrine, is evident from the published statements of her own ministers. In 1830, the Rev. Doctor Burns of Paisley, as moderator of the Synod of Glasgow and Ayr, in connexion with the General Assembly, delivered a discourse in defence of establishments, and published it by request of the Synod. We wish the kirk solemnly to ponder the following eloquent and honest sentiments with which it closes. "Fathers and brethren!' says Dr. Burns, "who are the worst foes of our Establishment? Is it the Dissenting bodies as such? A well-informed and pious Dissenterism is no *real* evil to any Establishment which can stand its ground; and we of the Scottish Establishment have no great cause to complain of any combined and systematic attacks on the part of our ecclesiastical rivals. Is it, then, the Marshalls, the MacGavins, and the Ballantynes, who, with a talent which it is folly to contemn, and with a zeal which it is unreasonable to blame, come forth to vindicate what they have a perfect right to esteem the truth?—The question of Establishments is a fair and legitimate one, and shall the Church shrink from an open and 'manly contest of the understanding?' If they *reason*, we can answer them with 'something like an

argument.' If they cease to reason and begin to rail, *our* friends, alas! have seldom been at a loss to reply to them in the same way — *Who* are the worst foes of our Establishment? The men who can eat her bread, while they do not her work: the men who can preach Socinian, Pelagian, or Antinomian heresies, while they subscribe a Calvinistic creed;—the men who can prostitute the 'chair of truth,' to the gratification of a base and brutal spirit of personal revenge;—the men who can abuse the holy discipline of the church, to the purposes of fell malignity:—the men whose zeal never kindles, save only when the 'rights of the church,' as they term them, are supposed to be in danger:—the men who disgrace their calling by the grossness of intemperance, and by the scandals of profligacy! And yet among *these* may be sometimes seen the loudest and the boldest of our defenders. From *such* defenders of the Church, 'good Lord, deliver us!'"

Here is the admission, by an eminent Doctor of the Church of Scotland, that the Dissenters are well-informed and pious; and here is his broad declaration, that *Socinian*, *Pelagian*, and *Antinomian* heresies, are still maintained by some of his own brethren in the ministry. We call on the Establishment to purge out the *old* leaven; we call on her to lay aside ridiculous boastings of a purity, which exists only in the dreams or the delirium of sectarian zeal, and to do with all her might the work of the Lord, in dependence on the quickening grace of his Spirit. Let there be less insolence, and more efficient exertion—more trust in God, too, and less in man; and we doubt not but Scotland will soon witness the universal spread of evangelical religion. May the Lord arise, and plead his own cause, and may He imbue with the love of divine truth the hearts of ministers and people; that they may not only recognize in profession, but adopt in the reality of its holiness, "the glorious gospel of the blessed God."

We shall conclude the present article with the following pointed remarks from the pen of James Douglas, Esq., of Cavers, himself, we believe, a member of the Scottish establishment; a man of property, and of genius, and one whose admirable writings have done much for the cause of evangelical truth. "It is obvious," says Mr. Douglas, "to the most superficial observer, that the Church of Scotland, unless some remedy is provided, is, in *this part of the country** at least, in

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* Cavers, the estate of Mr. Douglas is situated in Roxboroughshire.

rapid state of decay. We have the bare walls of an Es-
blished Church, but the living stones are, in every sense,
sent. The population of the country have gone elsewhere,
ne Church of Scotland, in several respects, is worse off than
e Established Church of Ireland. In the latter country, if the
jority of the people are attached to Popery, the wealthier
nority profess to adhere to reformed Episcopacy In Scot-
nd, *the wealth of the country has long been Episcopalian.*
he Church of Scotland *had* its strong foundations fixed in
e affections of the mass of the community, and the defection
the higher classes was, therefore, of less consequence. But
ow the solitude that prevails in many churches, is a porten-
us sign, as far as regards the continuance of the present Es-
blishment." D.

DIVERSITIES IN DYING.

DEATH is to be regarded as a good or an evil, as it finds
an either in or without Christ Jesus. Death wears a double
pect—an aspect of joy to the people of Christ—an aspect of
rror to those who are not his people. It resembles the
llar of cloud which stood between the host of the Israelites
nd the Egyptians. On the Israelites it turned its side of
ght, and in deepest midnight beamed forth brightness—an
mblem of safety and of joy. On the Egyptians it turned its side
darkness and of terror; "and the Lord looked through the
illar of fire and of cloud, and troubled the host of the Egyp-
ans"—an emblem of that blackness of darkness, and fiery in-
gnation which await all Christ's adversaries. Just, there-
ore, as men are—as they feel themselves to be—as they are
onscious of their fitness or unfitness to meet God, do they
iew death as a gain or as a loss—a gain infinitely to be desired
—a loss infinitely to be dreaded.

To wicked men death is dreadful, because conscience tells
nem that it must consign them to everlasting misery: and as
Adam and Eve thought to hide themselves from the presence
f the Lord, amid the trees of the garden, they think to bury
hemselves beneath the cares and pleasures of the world, that
eath may be driven from their thoughts and from their fears.
Desperate infatuation! to act as if excluding death from our
houghts, could divest it of that dread power over us, which it
vill not fail one day tremendously to assert.

To feeble and wavering christians, death is alarming. Not

careful to grow in grace, and to cultivate the life and power of vital godliness; not walking closely with God. and not cultivating a spirit of prayerfulness and of obedience; not rigidly abstaining from those things that deaden piety, and wound the conscience, and carnalize the affections; giving way to a worldly, or a self-righteous spirit; indulging in frivolous society, or amusements; allowing conscious sin to lie upon the soul, unrepented of, and unpurged by the blood of atonement; what warrant have such persons to conclude themselves to be christians, or to take to themselves the consolations of religion? Weak and low are their faith, and hope, and love; and the sacred fire of grace seems ready to expire on the altar. Where are there evidences? Where the lively hope? Where the joy of salvation? All are fled. No longer does the Spirit bear witness with their spirit, that they are the children of God. They lose the sense of pardon; they are deprived of the evidence of having found rest of soul in Christ Jesus; they spirit of bondage and of fear settles down once more on their minds; they are agitated by uncertainty, doubt, despondency: nay, verge often on despair. Through fear of death, they are brought again into bondage. The terrors of death compass them about, and the fears of hell take hold upon them; and the horizon of their eternity, instead of being radiated with streaks of opening joy, lowers with clouds of portentous and most appalling darkness.

To the lively and spiritual christian, death is divested both of its sting and of its terrors. To him it is not an object of dread, but of desire. He views its approach, not with dismay, but with inward boundings of delight and joy. Looking forward with hope and peace to the hour of his departure, he feels serenity and composure amid the ills of life, and triumphs alike over the delights and the disasters of this bad world. In thought and anticipation, he dies daily, and counts both the enjoyments and sufferings of the present time, not worthy to be compared with the glory which shall be revealed. Habitually he sets his affections on things above, where Christ is, and is daily removing thither in hope and in desire. Victorious over the love of life and dread of death, he feels persuaded, that the moment his spirit shall be separated from his body, it shall pass immediately into glory, fully freed from all possible evil, and put in possession of heaven's boundless good. Enrapturing prospect! No wonder that he rejoices in hope; no wonder that he rejoices with joy unspeakable; no wonder that he desires to depart, and to be with Christ.

All christians die safely. However low the attainments of ny, however weak their faith, however distressing their fears, wever terrible they may feel it to die, still, death can do them real injury. They die in the Lord, and they, therefore, die safety. They may go mourning to the last; their sun may down in clouds; painful uncertainty may attend their parture. They may be constitutionally of melancholy tem- rament; or God may visit them with this distressing dispen- ion, to manifest his displeasure against some sin of their es, chastening them thus, that they may not be condemned th the world. They are objects, however, of redeeming rcy; their sins are forgiven them; they are under the pro- tion-mark of atoning blood. It is impossible, therefore, at they can perish. There is no condemnation to them who e in Christ Jesus; and though they should dread a shipwreck the last, yet the indestructible principle of eternal life ithin shall buoy them safely to the happy shore. Though ey should leave this world like the sun when he retires in ist beneath the horizon, it is only to arise in cloudless glory another hemisphere.

While all christians die safely, it is the attainment of many die peacefully. Their end is peace—peace not only in the sult, but peace in the passage—peace not only in the event, but ace in the experience. Death, not only cannot hurt them, but ey do not fear that it can. Fear is cast out. Resting on the onement of Christ, they are at peace with God. They know at their Redeemer liveth, and therefore they entrust to him e keeping of their immortal all. Tormented by no fears, itated by no alarms, like the summer wave that gently undu- tes to the silvery strand, they calmly sink to rest. "Mark e upright man and behold the perfect, for the last end of at man is peace."

While all christians die safely, while many die peacefully, others is this grace given, to die in joy and triumph. While some seem scarcely saved, saved so as by fire, others re conquerors, and "more than conquerors, through him that oved them." One christian soldier resigns his spirit in trem- ling hope—another in calm tranquillity; another, animated and nraptured, musters his dying energies, and shouts, Victory, victory! "Welcome death," said the excellent Hervey, "for hou too mayest well be reckoned among the treasures of the hristian." From many a death-ded, and from many a martyr's ire, has the exulting voice been heard, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

Certain providential circumstances may greatly enhance the happiness of dying christians. Look at Jacob. He thought Joseph long dead. Tidings came that Joseph, his beloved Joseph, is still alive. The heart of the Patriarch faints, for at first he cannot credit an account so improbable. At length, he is made assured of the truth. Give him but a sight of Joseph, and he can die content. "It is enough," exclaimed the Patriarch. "Joseph my son is yet alive; I will go and see him before I die." Think of the meeting of Jacob and of Joseph! Joseph fell on his father's neck and wept—wept on his neck a good while. Jacob could have died in the fulness of his joy—"And Israel said unto Joseph, now let me die, since I have seen thy face, because thou art yet alive." Look at Simeon. That devout man was living in expectation of the Saviour. It was revealed to him by the Holy Ghost, that he should not see death, before he had seen Christ. Behold! the promise is fulfilled: his desire is gratified: the Consolation of Israel for whom he waited, is manifest in the person of the child Jesus. Taking him in his arms, he blesses God, and says, "And now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Happily would he have that moment breathed out his spirit, so full was the joy of his heart.

In perilous times, often has such an ardent wish as this burst from the heart of the christian patriot, the christian philanthropist—"Spare me but to work this meditated good, and I shall die contented." How must it gladden the evening of the good man's days, when, after having resigned the helm of business to more youthful hands, he prepares in calm retirement for his eternity: and calling his children, and children's children around his dying bed, can say with Jacob,—"Behold! I die, but God is with you." What comfort must it yield the heart of the aged minister, when, looking round for the last time on his flock, many of whom have grown to grey hairs under his ministry, he beholds evidence that the pleasure of the Lord has prospered in his hands, and can take them to record that he is pure from the blood of all men? Was it no satisfaction to the mind of the venerated Wilberforce—no ground of delightful thanksgiving to God, that after years of a protracted struggle, in which he had battled so courageously, he lived to witness the redress of outraged Africa: and slavery in rapid course of being extinguished? Did it yield no triumph to the departing spirit of the martyr Latimer, when, exulting in the approaching shock of Papal superstition, he prophetically ex-

imed—"This day shall a flame be kindled in England, ich shall never be extinguished?" Is it no joy to the dying iever—no source of gratitude to the God of all consolation, it he feels peace in his death, that he is able to leave his ing experience of the power of religion, as a testimony to vivors, and that he is able to glorify his God and his Re- emer by the manner of his death?

To die, not only safely as to consequences, but happily as experience, ought to be an habitual concern with us all. ith this view, let us aspire after the full assurance of our ing the children of God. Let us avoid all sin; let us be igent in the discharge of all duty; let us have our fellow- ip with Father, Son, and Holy Ghost; let it be our daily study win Christ, and be found in him; and when death comes, shall be found of him in peace, and have an entrance ad- nistered to us abundantly into his everlasting kingdom. d, sad it—is, even suppose we should not be cast away at st—to have our closing hours crowded with regrets and rms, and be able to leave no decided testimony to the faith id consolations of the gospel.

With respect to the time, the place, the means, or other cir- mstances of our death, let us be under no apprehension. These us leave, without any distressing anxiety, to the disposal of e Father of our spirits. He has determined the number of r days, and marked out the bounds of our habitation. He sovereign; he is wise; he is kind; let us devote our lives his service, and trust him with the result. At whatever ne, in whatever place, or by whatever means, the christian ay die; whether in youth or age; whether instantaneously or wasting sickness; whether amid weeping friends, or friend- ss in a foreign land—there is no danger respecting the im- ortal spirit; it is an object of the Redeemer's love—it is the urchase of his blood, and he will not suffer it to be lost. To m, therefore, let us yield ourselves. To him let us live, who ed for us, and now lives on high, that we may live with him r ever. "Whether we live, we live unto the Lord; and hether we die, we die unto the Lord; whether we live, there- re, or die, we are the Lord's. For to this end, Christ both ed, and rose, and revived, that he might be Lord, both of the ead and of the living."

CEPHAS.

THE PERSECUTED FOR RIGHTEOUSNESS SAKE.

Original Poetry.

Oppression donned her sable robe, and seized her chain and sword;
Her mandates, drenched in blood, pursued the children of the Lord:
The remnant few of a holy cause, their smoking dwellings fled;
To mountain glens, and mountain caves, the persecuted sped:
There, in the wild and stolen scene, arose their song of praise,
More loud and fervent than the hymn of past and peaceful days.
These were not men for sunny calm—men storms might faithless find;
When desolation found their hearth, it gave a nobler mind!

Afar, amid the rugged hills, where foot before ne'er trod,—
Down in a deep and darksome gorge, behold a man of God:
With step elate, and steady eye, that speaks of faith and trust,
He walks the gloom in confidence, unlike a child of dust.
A tattered flag, a rusty sword, are on the rocky floor;
The page of life is in his hand—he hath no treasure more.
And yet that hunted, houseless man, is greater in his den,
Than Lord of many palaces, or king, the song of men.

For his are high and holy hopes, which mount into the sky,
And gives a glorious promise forth of blessedness on high;
Hopes which are born, with power divine, to triumph o'er the clay—
Which give to weakness, nerve—to death, an everlasting day.
The fiends who love the hellish talk of pouring in the ear
Of human fiends, the poison which leaves mercy cold and sear,
May cease their laugh at wretchedness which makes man more than man,
And wonder that their ends attained have mocked their demon plan.

His wife, his bright-eyed daughter dear, his bold and hardy son,
Have with heroic spirit dared—have dared, have died, have won!
And he of all is left below, like some tall lonely tree,
From which the branches have been lopped, yet stands more proudly free
Than when the breeze the mountain swept, in summer days gone by—
When gallant boughs to every breath sent forth a glad reply,
And bade the huge exalted stem nod with a creaking sound,
Which now, in tempest's wildest roar, disdains to eye the ground.

But, when the day hath sunk to rest, he is not lone and sad;
Laid on his bed of leaves, his heart bounds in communion glad;
For then, in soft and silent hour, the lost descend to sight,
Arrayed in robes so lustrous fair, they make a noon of night.
Like stars upon a sunless sea, when clouds are thick above,
Which, with their lamps of kindness, guide the sailors, whom they love,
So they, the harbingers of good, shed goodness through his soul,
And point a path of light which leads where brightness is a whole.

Then, what although his friends have bled, or perished at the stake,
And what, altho' save God, all, all, the homeless one forsake;
That God is Lord of universe! and is his father still,
And will not for his feeble child, a cup too bitter fill.
O what altho' with savage beast, he dwell in pathless wilds,
O what altho' the blood-hounds track the desolate, exiled;
His is a peace, a joy, the which the spoiler never knows,
A well of pleasures in the wast, that ever brightly flows. A. R.

Glasgow, August 14th, 1833.

CONTRADICTIONS OF ROMANISM.

It is nonsense to say that the Roman Catholic system possesses either unity of doctrine or uniformity of operation. Look into its history, and you will find Pope against Pope, council against council, Jansenists against Jesuits, and Jesuits persecuting Jansenists. "The Variations of Popery" are largely enumerated and irrefutably established by the Rev. Samuel Edgar, of Armagh, in his learned work under that title—a book which should be in every Protestant library. Compare the working of the system in one country, with its working in another, and your mind must be cheered with the indications which, not its variations merely, but its discordancies present of the ultimate breaking up of Romanism. Its champions and managers are obliged to explain and shape it according to times, places, and circumstances. Its policy is so variable, and the public conduct pursued by its leaders, in different countries, so conflicting, that we might imagine them intent on its ruin, did we not know deceivableness—speaking lies in hypocrisy—to be characteristic of the man of sin, and did we not know that notwithstanding all the Proteus artifices of Jesuitism, the church, the church, is a principle within, which ever turns to Rome with obstinate polarity. Have not a number of daring spirits shaken, not only Ireland, but Britain, to its centre, by their bold and impassioned denunciations of Irish wrongs and Irish grievances; and yet in religion do not these men repose implicit faith in the dicta of the church, and bow mind and conscience in superstitious prostration before priestly authority? In Spain and Portugal, the clergy are the abettors of despotism; in America, they are bold in praise of the rights and liberties of mankind. In Spain and Portugal, the priesthood zealously uphold the divine right of tithes: in Ireland, they denounce tithes; they have shivered the monstrous tythe system to pieces—itself an inheritance from popery; and Dr.

Doyle contends that tithe was forced on the Irish by the English conquest, in 1172 —that the Irish never willingly submitted to it, and he hopes that their "hatred to tithe will be as lasting as their love for justice." His Prelateship, however, takes especial care to keep out of view that the Romish system and tithes with it, never prevailed in Ireland until it was forced on the people by the sword of papal England—Henry II. having obtained a Bull from Pope Adrian to subdue that kingdom to the dominion of England, and to the yoke of Rome. The champions of Catholicism all assert her infallibility, her unity, her stability. The church, exclaim they— applying to *theirs* what Christ says of *his*,—the church is built on a rock, and the gates of hell shall not prevail against it. The present Pope, however, Gregory 16th, in his Encyclical letter, delivers counter testimony. "Our Roman chair," says he "of blessed Peter, in which Christ has placed the main strength of his church, is most furiously assailed. The bonds of unity are daily more and more loosened and burst asunder." Again he says, "The Catholic Church is shaken by any *novelty* whatsoever." While we here, in Ireland, are almost frighted from our propriety by a dread of papal ascendancy, the old gentleman in Rome is evidently in the horrors, feeling himself amid the whirlings of continental revolution, in danger of being flung out of his "Roman chair of blessed Peter." On the weighty matter of celibacy, the continental clergy are in rebellion against the Pontiff. In France, an opposition "Catholic church" has started; and its clerical adventurers, to cut off all danger of retreat to Rome, have renounced the stale, flat, and unprofitable monotony of single blessedness. This *matrimonial* heresy has throw the old gentleman at head quarters into a convulsion of ungovernable fury. "We wish," says he, to his prelates, "to have your zeal for your religion roused against that *foul conspiracy* against the celibacy of the clergy which you know is *boiling up* more extensively every day. The *vilest philosophers* in our day being joined in the design, even by ecclesiastics; who, forgetful of their character and office, and, carried away by the allurements of pleasure, have broken out into that degree of licentious freedom, that they have dared to present to their sovereign, public, and, in some places, repeated petitions, that that most holy discipline may be abolished." Oh for another Peter the hermit, to preach a crusade against all such vile philosophers, heretical ecclesiastics, and infidels, as are for the clergy having wives, and behaving themselves like other honest, decent men. The Pope, poor man, is also

sorely vexed with a generation of tormenting liberals, who are so stupidly blind to the happy state of things prevailing in such free and christian countries as Spain and Italy, as to agitate a separation between Church and State—the Church and State of the Continent, where priests and despots league together, for the purpose of perpetuating, by means of superstition and military force, their monstrous system of false religion and oppression. His Infallibility puts forth the most dolorous doctrine on the occasion. "Nor can we augur more happy results, either to religion or to monarchy, from the wishes of those who are anxious that the Church should be separated from the State, and that the mutual concord of the empire and the priesthood should be torn asunder. For it is certain that these favourers of the most audacious liberty do exceedingly fear the concord which has been advantageous and salutary to both religious and civil interests."—Alas! for the days of crusades, and excommunications, and inquisitions. They are gone, and the sword of the magistrate no longer works the will of the pontiff. Implicit faith, and celibacy, and tithe, and the "Roman chair of the blessed Peter," and "the mutual concord of the empire and the priesthood," all are in the shake. A "most audacious liberty" molests the Pontiff's ancient solitary reign. The Pope assures us it is "most furiously assailed," that it is "shaken by any novelty whatsoever," and that "the bonds of unity are daily burst asunder." Priests themselves, as well as "vile philosophers," "Biblicals," "Protestants and infidels," are ringleaders in this far spreading mischief of "audacious liberty." This is the unkindest cut of all. There is a Roman Catholic Magazine in Birmingham, conducted by 39 priests, and what do these 39 priests say respecting this part of the pope's letter? "We, ourselves," say they, "have been disposed to regret the union between Church and State." Bravo! Thirty-nine priests against his Infallibility. Thirty-nine priests regretting the union between Church and State, and for tearing asunder "the mutual concord of the priesthood and of the empire"—a state of things which the Pope is putting forth the lingering remnant of his waning authority to maintain. So much for unity.

In Ireland we are accustomed to hear a great deal of the hostility of the Roman Catholic clergy to the Bible. This the clergy strenuously deny. Dr. Crolly boasts of the number of Bibles he has put in circulation, and the newspapers are just now trumpeting forth the announcement that Dr. Crolly is bringing out an edition of 20,000 copies. Are the Roman

Catholic clergy, then, it is asked in triumph, hostile to the reading of the scriptures? Now let us confront this fact with another fact. Pope Leo XII., in his Encyclical letter, dated May 3, 1824, charges the *Irish prelates* to adhere to the rule of the index set forth by the Council of Trent, which says, "since it is manifest by experience, that if the Holy Bible, in the vulgar language, is permitted to be read every where without discrimination, more harm than good arises, let the Bishop or inquisition be abided by in this particular." To this rule the Pope charges the Irish prelates to adhere; and be persuaded, "that if the sacred scriptures be every where indiscriminately published, more evil than good will arise on account of the rashness of men." Referring to this passage, the Irish Roman Catholic prelates, in their pastoral charge on the subject of Bible Societies, thus address their flocks. "Our Holy Father recommends to the observance of the faithful a rule of the congregation of the index, which prohibits the perusal of the sacred scriptures in the vulgar tongue, without the *sanction of the competent authorities.* His Holiness wisely remarks, 'that more evil than good is found to result from the indiscriminate perusal of them, on account of the malice or infirmity of men.' In this sentiment of our head and chief we fully concur.'" Such is the language of the Irish R. C. prelates. The pastoral is subscribed by the prelates themselves. Now, whose name, good reader, do we find in a long list of D.D.'s? We would think nothing of that of Dr. Doyle, of Bible-burying notoriety, who complimented the Kildare peasant for carrying the Bible (the Protestant Bible we mean, not the Catholic) in the tongs to its grave in the garden—but surely not the name of Dr. Crolly – Dr. Crolly, so liberal a Bible distributor —Dr. Crolly, who is this moment sending out a flood of 20,000 Bibles to irrigate the Roman Catholic mind of Ulster. Verily, the last in the list, we find the name of this very Bible-giving Dr. Crolly. What do you make of this, we think we hear some one say? Why, we produce this as another exemplification of the variations of Romanism. What! is there no variation here—condemning the indiscriminate perusal of the Scriptures, and yet pouring out 20,000 copies on the North? Verily, it is a contradiction, a suicidal contradiction. But, like all false systems, Popery is full of contradictions.

When we hear one party violently assert, that the priests are hostile to the Scriptures, and another as violently assert the falsehood of this—this contradiction, in some measure, arises from the contradictory conduct of the clergy themselves.

Their policy varies. They adapt themselves to circumstances. In dark countries, they likely wish to keep out the light as long as they can; in enlightened places, they feel the necessity of making a show of communicating such enlightenment as may comport with their own system, without betraying any of its monstrosities. Protestantism exerts a moral influence on Popery, powerfully restraining and corrective: Popery rebuked and curbed, hates protestantism no less keenly on that account; and the more protestant the protestantism is, it is the greater object of its resentment. Indeed, all corrupt worldly churches hate those dissenting bodies that check and condemn their corruptions; and, even now, they go as far in the way of persecution as the state of the law and public sentiment will permit. Bible Societies, Sabbath-schools, the rapid advance of literary and Scriptural education, and the revival of zeal among Protestant ministers, both Episcopal and Dissenting, have provoked the Roman Catholic clergy to jealousy; and they have been obliged to set Bibles and schools agoing in self-defence.

However diversified the policy and practice of the Roman Catholic clergy, with respect to the circulation of the Scriptures, there is one principle by which they all hang like bees, and one arrogant claim which they all set up, and that is that all who read the Bible, read it only in consequence of the "sanction of the competent authorities.' The simple meaning of this is, the Roman Catholic clergy, arrogate the right of giving or withholding the Bible: they place themselves between the word of God and the soul of man; and they pretend that they have a key of authority from heaven to set open, or to lock up the Scriptures, as they may see cause.

Such an assumption as this, is, at once impious usurpation and monstrous sacrilege. It is an impious usurpation. Where did they get this pretended right? Not from man, for he cannot give it; not from Christ, for he has given his word, not to the clergy only—not to the clergy as judges, that they should dole it out to the people according to occasion; but he has given his word to all, immediately to all, with this injunction "search the Scriptures." To have and to search the Scriptures, is, therefore, clearly the right and duty of all. To assume a right of controul over the Sacred Volume—to pretend that the man who reads it must have a dispensation from his clergy, is an impious usurpation of divine and intransferable right which God has conferred on all—to close up the Sacred Volume from any, under a pretence that evils

result from its indiscriminate perusal, is a robbery and a sacrilege; it is taking away from the people a right which they themselves cannot alienate. A system which does so, wears the mark of that apostate ecclesiastical power who "thinks to change times and laws; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God."—Dan. v. 25; Thess. ii. 4.

Roman Catholic countrymen, we encourage you to assert for yourselves, what we claim as our inalienable birthright—the divine right of searching the Scriptures, disclaiming all right of sanction or controul arrogated by any human power, ecclesiastical or civil. Increasing multitudes of you are determined to have the Scriptures, and your clergy finding this, make a virtue of necessity, and keep a mighty boast and bustle about giving you the Scriptures. When a Roman Catholic clergyman circulates the Scriptures, and especially brings out an edition of the Scriptures, we greatly commend his zeal and hold up his example to the emulation of Protestants; but what we wish you to do is, not only particularly, to set at nought that right of controul claimed by your clergy over the Sacred Volume, but to reject with abhorrence the principle itself, as an impious and sacrilegious usurpation.

Roman Catholic countrymen, clergy and laity, you evidently see that your system wears many tokens of decay and dissolution. Why obstinately adhere in Ireland to a system which is in rapid course of being broken up on the Continent? Why should Ireland be more papal than France or Italy? Why should you be more zealously attached to Rome than they are at Rome itself? You consider this religion and Ireland identified. But has popery done so much for our beloved country? The Irish church was once independent of papal authority. It was popery that first overturned the independence of Ireland. Who gave Henry II. the Bull, to conquer your country? It was Pope Adrian. What was the religion of England when she invaded our shores? Popery. What was it that fastened down the tithe system on our oppressed and impoverished people? It was popery. Many of you cry out for a repeal of the Union. The union we would have you repeal is the union with Rome—a union which is the source of all our national miseries. The independence we would have you assert is the ancient independence of the Irish church. Renouncing the usurpation of papal authority, and returning to the ancient order of the New Testament, you would constitute an irresistible moral

most, in fighting the battle of truth, and of civil and religious liberty. Every remnant of the superstitions and oppressions of dark and barbarous times would be swept at once away; and one great brotherhood of love, and peace, and freedom, would fill our beloved country.

Christian friends, ye who are battling for the Word of God, and the testimony of Jesus; ye who assert the supremacy of Revelation over all minds as the guide of moral action; ye who hate all systems of oppression, and of false religion, and are contending earnestly for those civil and religious rights which you hold from God, independent of all church or state invasion; lift up your heads amid the difficulties and discouragements which surround you, and rejoice in the signs which the times present of the approaching triumphs of which your Redeemer has given you assurance in his word. The corrupt ecclesiastical systems, as well as despotisms of the nations, are breaking down; and those who have made merchandize of souls, and plundered mankind in the name of religion, are loud and stubborn in their rage and in their false accusations against the champions of Christ's truth and freedom. But our souls must not spare for their crying, nor be terrified at their threats, nor their reviling. The great battle of mind, the great moral struggle is going on; the battle's tempest is sweeping past ourselves; we must gird ourselves for the conflict, and do valiantly for the kingdom of our Lord, and the rights and liberties wherewith he has made us free. Behold! the white horse issues from the opening heaven; and he that sits on him is the Captain of salvation, leading forth to battle and to conquest, the sacramental host of his elect. With such a captain, and in such a cause, and with such a glorious issue, who may not bide the battle's strife? CEPHAS.

A DEATH BED FACT.

"I am going to die," said a respectable elderly female to her brother; "let my funeral be conducted with as little expense as possible; let my remains be drawn to the burying-place in a car.—I have often been taken to meeting in one, and why may I not as well be taken to the grave? and the sum which may be saved give to the Missionaries."

This fact deserves to be recorded in letters of gold. What an exhibition of the christian character does it present—what calm

collectedness on the very brink of eternity—what victory over the pride and prejudice of the world—what hearty devotedness to God does it clearly discover.—"Let me die the death of the righteous—let my last end be like his."

To the cause of Missions the fact is valuable. It shows how this cause lives in the warmest affections of the christian, even amid the horrors of the closing scene. Could the individual alluded to have expressed her feelings, she would probably have said, "'Through life I have been deeply anxious about the prosperity of Zion, and I have been delighted to hear of the triumphs of the cross in heathen lands; to this noble cause, the nearer I come to view it from the vantage ground of eternity, I feel the fonder attachment. My most earnest prayer has ever been, 'Let the whole earth be filled with his glory,' and now with my dying breath I add, 'Amen, and amen.'"

To those, also, who are laudably endeavouring to reform the prevailing customs at wakes and funerals, the fact is highly valuable. It is notorious, that nothing is a heavier tax upon the poor, or a more successful device of Satan to destroy all seriousness on a most solemn occasion, than the supposed necessity of what are misnamed "*decent burials.*" In thousands of cases, this baneful prejudice has involved whole families in beggary. It has often expended on the remains of the deceased individual, a sum, the half of which, judiciously applied to their comfort in sickness, might, humanly speaking, have preserved them in life for months or years. To such a height has this prejudice reached in some parts of the country, that the head of a family, in spite of the entreaty of near relations, and in spite of the wish of the deceased, deliberately expressed on her death-bed, persisted in his determination of having what are called "services" at her funeral, and publicly insulted a minister of the gospel because he would not violate his conscience, his consistency, and his duty, by asking a blessing on what he believed to be the greatest curse that ever blasted a christian land. Now, to those who are labouring to put down such baneful prejudices and customs, the pleasing fact before us is a treasure. As a dying testimony in behalf of the utmost simplicity in funeral arrangements, it tramples upon the pride which we cannot fail to recognize in the prevailing habits alluded to, and sets an example, *the spirit* of which ought to be universally followed.

This "death-bed fact" is by permission recorded for your benefit. Rest not content with the momentary feeling, which,

f you have hearts at all, it must enkindle within them. As-
pire after the continual exercise of the missionary spirit which
t breathes, and consider how much of your substance you can
rescue from pride or selfishness to be laid upon the altar of
benevolence. Be not the slave of popular custom, but oppose
a stern front to all the usages of the community around you
of which your consciences cannot approve. And above all,
commence these duties NOW. You need not expect to die the
death of the righteous, unless you live the life of the righteous.

It should be added, that the requests of the departed individual were strictly attended to. Her remains, after prayer for a blessing on the solemn scene, were conveyed, as directed, to the burying place, where they were deposited in the family vault, and the sum which was saved, was transmitted to the Scottish Missionary Society. IGNOTUS.

CORRESPONDENCE.

To the Editors of the Christian Freeman.

GENTLEMEN,—Having taken a deep interest in your Periodical during the last year, I rejoice to learn from the announcement to "Agents and Subscribers," on the cover of your Number for September, that your expectations of success have been more than realized. You have deserved to succeed: you have acted nobly on the christian principles put forward in your admirable prospectus; and so long as you proceed in the same manner, it will reflect no credit on the religious community, should your circulation ever cease to be extensive.

I have given you my opinion frankly respecting the general merits of the *Christian Freeman*; and I feel pleasure in being able to add that it is the opinion of many persons of discernment and piety, with whom I have conversed. Permit me, as one who has opportunities of knowing the feelings and wants of the people, to offer, in the same spirit of candour, a few suggestions for your consideration in future.

Speaking not only for myself, but on behalf of the great body of your readers over the country, I shall give you an idea of what we want, by referring to some of the articles which we valued chiefly in the numbers which have already appeared. We were delighted with the piece entitled *Eighteen Hundred and Thirty-two*, in the *Freeman* for January. It contained a most seasonable and powerful call to repentance, which, we hope, was not lost upon us. We could point to

several others of the same class, which were received with deep, and universal attention, so full were they of that sacred unction, which commends itself to every man's conscience in the sight of God. Your sketches of Church History, also, gave us great satisfaction; and we were much struck with the facts and reasonings with regard to the "Antiquity of the frequent observance of the Lord's Supper." But I shall not attempt to enumerate all the articles, for they are not few, from which we derived instruction and pleasure, or which addressed to us well-timed rebukes.

There is one department of your Magazine with which we are not fully satisfied; and I shall take the liberty of submitting to you the grounds of our complaint. Your anecdotes were well chosen, but there were so very few of them. It is probably difficult to procure such in any great numbers—and bad anecdotes are abominable—but surely there is, among the great variety of works, which must neccessarily come under your observation, a considerable supply of well authenticated facts, similar to those which you have published. If you only knew the enjoyment we had in reading the anecdote of Rev. John Rodgers, in your March number, you would, we feel assured, endeavour to devote a greater portion of your pages to the record of such glorious interpositions of Divine Providence.

I am aware that it is no easy matter to meet the wants of all. *We* are fond of accounts of christian experience, scripture illustrations, church history, anecdotes, &c.; others of your readers, no doubt, prefer articles containing deep and systematic disquisitions. Anxious as you are to do good to all, it will be your duty to meet the views of both; and, therefore, you must, of course, study variety.

I have just read the article in your last, in reply to the Editor of the *Covenanter*—it contains an able exposure of Mr. Houston's persecuting principles. I feel surprised, however, that you should think the subject worthy of so much attention. Mr. Houston has suffered sufficiently at the hands of Mr. Paul, and there is no glory in slaying the slain. There is no immediate danger of the prevalence of Mr. Houston's views, except among the party which he has made in the Covenanting Church.

I have only to add, that we are all looking anxiously for "the explicit statement of your plans for the ensuing year," announced on the cover of your last Number.—With best wishes for your success, I am, &c.,

N——, Sept. 17th, 1833. A Subscriber.

THE DEITY OF CHRIST AND PARTICULAR REDEMPTION, PROVED FROM ROMANS VIII. 32.

"He that spared not his own Son, but delivered him up for us all; how shall he not with Him also freely give us all things?"

To the Editors of the Christian Freeman.

It is utterly impossible, I humbly conceive, to reconcile this text with the principles either of Socinians, Arians, or Arminians. Socinians say, God has given us a man, and, therefore, he will give us all things. Arians say, God has given us an angel, and, therefore, he will give us all things. Both say, God has given us a creature, and, therefore, he will give us all things. How absurd such inferences! Does not every person see that God might give a man, an angel, or any other creature, and yet not give all things? If he give the greater, he will doubtless give the less; but it does not thence follow, that because he gives the less, he will, therefore, give the greater. To reason thus, "my benefactor has given me a penny, and, therefore, he will give me a thousand pounds;" or, "he has given me a small garden, and, therefore, he will give me a large estate," would surely be very absurd and inconclusive. Still more absurd and inconclusive would the inspired apostle's reasoning be, according to the principles of Socinians and Arians. It would run thus—God has given us a creature—a finite being—a comparatively small gift; and therefore he will give us the greatest gifts—he will give us heaven, and all things! We are thus brought to the following conclusion—*That if we would not charge our inspired apostle with the most absurd and inconclusive reasoning, we must reject as erroneous the Socinian and Arian systems.*

The Calvinistic system, on the contrary, exhibits the apostle's reasoning as beautiful and conclusive. Whilst the Socinian says, God has given a man, and the Arian says, God has given an angel; the Calvinist says, (and with him the Arminian here agrees,) God has given his own Son, his fellow, his equal in all divine perfections, and therefore he will give us all things; he has given us an *infinite* gift, and therefore he will give us all *minor* gifts; "He will give grace and glory, and withhold no good thing from them that walk uprightly." Viewing in this beautiful and interesting light, the forcible reasoning of the inspired apostle, well may we join with him in his pious, devout, and rapturous exclamation—"Thanks be unto God for his unspeakable gift."

From the *names, titles, attributes, works,* and *worship,* ascribed in scripture to our Lord Jesus Christ, his eternal power and Godhead may be established with accumulated evidence. His supreme divinity may be also inferred from a multitude of detached portions of scripture. Of these, the text evinced is a specimen. Such circumstantial or indirect evidence will be sometimes found no less conclusive and satisfactory, than that which is more immediate and direct. Taking our text for an example, is it not a most convincing proof of our Saviour's divinity, that on no other hypothesis would the reasoning of the apostle be valid or conclusive? On every other supposition than that of the deity of our blessed Lord, the apostle Paul must be considered as a most absurd and sophistical reasoner. So blasphemous a conclusion, every person who believes in the plenary inspiration of the scriptures, will spurn with abhorrence.

It is very remarkable that this sacred text on which we have been commenting, gives indirect, but powerful evidence in support of another doctrine of the Calvinistic system; I mean the doctrine of particular redemption. In maintaining this doctrine, the Calvinist stands alone. He is opposed at once, by the Arminian and the Arian. Having, however, both reason and the scriptures on his side, he is more than a match for all his antagonists. The Calvinist says, that God, in sending his Son, designed the salvation of those, and those ALONE, who will be ultimately saved. He affirms, moreover, that Jesus Christ, in dying upon the cross, designed only the salvation of those. The Arminian, on the other hand, maintains that God in sending his son, and Christ in dying, designed the salvation of the whole human family. Now, if this be so, it appears to me, that the blasphemous conclusion would inevitably follow, *That the designs of God, the Father, and Jesus Christ his Son, are frustrated—that these divine persons are disappointed, and consequently unhappy!* It appears to me, a self-evident truth, that neither the Deity, nor any other intelligent being, can design to do that, which, at the same time, he certainly knows will never be done. God knew from all eternity with a *certain* and *infallible* knowledge, that all mankind would never be saved, and therefore it was in the nature of things impossible, that he should design and intend the salvation of all mankind. This, I say, appears to me to be a self-evident truth; and should any Arminian deny it, I do not see that I can reason with him; I can only pity him, and pray for him. I defy the Arminian or any other man to design to do

that which he knows will never be done. Let him make the experiment, and he will find that the thing is absolutely impossible.

Besides this argument, taken from the reason and nature of things—an argument which, if I am not greatly deceived, comes nothing short of demonstration—proofs of the doctrine of particular redemption, at once clear, cogent, and numerous, may be derived from the Sacred Volume. I shall only, however, refer to one text, which, though a superficial thinker might conceive to be against us, is nevertheless quite sufficient of itself to establish the doctrine.

The apostle argues, that if God has given the greater gift, he will also give the less—if he has given Christ, he will give all things. The Arminian denies the conclusiveness of this reasoning; he affirms that God may give the greater, and *not* give the less—that he may give Christ, and *not* give all things—that he may give Christ, and not give heaven. He affirms that God has given Christ for all mankind, but denies that He will give heaven to all mankind. Thus it appears, that the Arminian doctrine of universal redemption contradicts the reasoning of an inspired apostle. If, therefore, the apostle's doctrine be true, the Arminian doctrine must be false. Should any wish to see this argument put into a logical form, it may be exhibited in the following syllogism:—God will give heaven and all good things to all those for whom he gave his Son; but he will give heaven and all good things only to a part of the human family; therefore, he gave his Son only for a part of the human family.

The Arminian may ask, Did not God give up his Son for us all? Yes, certainly,—for all those mentioned in the antecedent context—for all those whom he foreknew, predestinated, called, justified, and glorified. These are the all for whom he gave his Son; and these are the all to whom he will give all things. He gives not all things to any but these; and therefore it was for these only, that he gave his own well-beloved Son. Let none, therefore, deny the doctrine of particular redemption—a doctrine which Scripture proves, and reason demonstrates—let none cavil or stumble at the doctrine, as if it threw any insuperable barrier in the way of their salvation—let none say, if God did not give his Son for me, and if Christ did not die for me, I cannot be saved. Were a rope let down to you when drowning in a pit, you would not thus cavil—you would not thus trifle with your temporal salvation—you would not say, if this rope were not designed for me,

I cannot be saved. Ah! no, you would seize the rope immediately, and struggle for your life. Manifest the same wisdom with regard to your soul. Jesus Christ is offered to you freely; accept God's unspeakable gift; receive the Redeemer as your prophet, priest, and king: you may then, in concert with the inspired apostle, and all the saints in earth and heaven, triumphantly exclaim, "He that spared not his own son, but delivered him up for us all—how shall he not, with him, also, freely give us all things."

UNION.

To the Editors of the Christian Freeman.

GENTLEMEN,—Through our unhappy strifes and divisions, society among us, is reduced to a state of perfect sour. Would it not be a glorious thing for the *Christian Freeman* to sweeten and to heal? It is absurd to say that there should be no discussion on controverted topics. Let there be free discussion; let there be an open and bold expression of mind; but, let the revilings—the malignant insinuations—the base arts of petty controversy, by which factious agitators seek to rouse to persecuting rage, the hateful spirit of bigotry and intolerance—be hooted and put down by all honourable and christian men. Different denominations exist in the country; but while they profess to aim at reformation and the extension of christianity, is this any reason why, in the spirit of religious rancour, they should set the fireworks of calumny and persecution to play on each other?

While conscience is unquestionably accountable to Him who only is lord of the conscience, and is free from all magistratical jurisdiction, why should religious sects set up as so many conflicting papacies—seeking not to provoke one another to love and good works, but by the basest measures, the extermination of each other,—giving too much reason to fear, that did they possess the sword they would wield it to no *metaphysical* extirpation—and not rather giving thanks to God, that we wretched mortals have not the power of punishing, or of damning one another. It would be most absurd to think that the different denominations could be expected all at once to rush down from their respective hills and castles of encampment and of warfare, and mingle on the plain of church communion in one general embrace. We are no friends to the

sacrifice of truth, or to church union on any other than scriptural grounds; but are there not many common principles of union among christians of different denominations, on which they might cultivate friendly counsel, correspondence, and co-operation, without any compromise of principle, or any ecclesiastical incorporation.

The interests of the Church general of our common Lord, will probably be best promoted by every minister and church member—every congregation, and every denomination, cultivating, simultaneously and well, their respective departments; removing what is evil, animating what is dead, and going forth in the work of evangelization upon the region beyond. But why should there be mean envy—why sectarian strife—why counterwork each other's exertions—why harass and oppress each other with strifes, which multiply the ills of life, and in the name of religion do the work of hell? Is it right for fellow-servants to quarrel and to beat each other, when the Lord of those servants may come upon them in such an hour as they think not? It is a strange, but distressing fact, that the nearer some denominations approach each other in creed, they are the more hostile to each other in spirit—that points of repulsion should be sought, rather than points of attraction—that Christ should be preached out of envy, contention, and strife—that men professing to look for a common salvation, should cut each other's throats across the Book of God, and shout it as the war-cry of hatred and faction; and, that while, doubtless, we should all contend, as for life itself, for the word, and truth, and liberty of Christ, we should use our liberty as a cloak of maliciousness, and act in any other spirit than that of the love which led the Redeemer to lay down his life for us, and thereby showed us that we should lay down our lives for the brethren. Let all the watchwords and war-cries of faction, and of sectarian hate, be for ever abolished; let cruel and base insinuations, be laid aside; let the men, who have the mind and spirit of Christ in the different denominations, take all fitting opportunities of holding friendly counsel and converse with each other—discussing their points of difference—adhering in their points of union—making candid explanations—in honour preferring one another, and mingling prayers for mutual enlightenment and love:—and, what a scene, under the blessing of God, might not society soon present? The contentions, which now disgrace and disfigure our common christianity—which open the rejoicing mouth of the scoffer, and disseminate infidelity more than all the

writings of Paine and Voltaire—which wound to the heart the friends of Jesus,—will speedily disappear from among us, and be found no more than the generation of weeds and reptiles that perished in the flood—leaving the church of God lovely and fair as the earth when it arose from out the waters of the deluge, and lifted its bosom clothed in renovated green beneath the warm, bright sunlight of heaven. Let your *Christian Freeman* go forward in the good work, despite the trumpery slang of "liberality" and "charity," that may be sarcastically uttered against it; and it will accomplish a great good, and thousands will bid it, God speed.

UNIONIST.

EDUCATION OF THE IRISH THROUGH THE MEDIUM OF THEIR OWN LANGUAGE.

In a former number, we held up to public approbation, the exertions of the Baptist Society, in spreading scriptural education through the more neglected portions of Ireland. We rejoice to witness the success of the Hibernian School Society, in the same field. The cause is good, and we heartily wish it all prosperity. So valuable has the latter institution appeared to the Secession Church, that a moiety, (one half,) of their annual funds, raised for missionary objects, was one year given in aid of its labours. Both these Societies have been much indebted for their success, under God, to the use of the Scriptures in the Irish language.

The same remark will apply still more accurately to the Irish Society, which is avowedly established "for promoting the Education of the native Irish, through the medium of their own language." Some years ago, the attention of the Secession Synod was directed to this object, and they recommended to the young men under their care, to study the Irish tongue. Some of their students, in consequence of this recommendation, made considerable progress in this department; but the Synod did not follow up their purpose with sufficient energy, and therefore the students had no encouragement to persevere. We regret this, because we know, that one person, able, even to *read the Bible* fluently in Irish, could do much good in the South and West of the kingdom. Let those who are anxious to break the fetters of superstition, and to make the slaves of Rome, christian freemen, promote this object—let them unite with mighty and unwearied effort to furnish

their benighted countrymen with the light of truth through this beloved medium; and let them send forth missionaries who can declare to the people in their own tongue, the wonderful works of God. We are cheered ourselves, and we trust our readers will share our joy, from perusing the following statements on this subject, by an agent of the Irish Society*—

I had occasion some short time ago to travel through the west of this province, (Connaught;) it being long out of fashion to pay tithe rent, I was not overburdened with cash, but I had plenty of food and provisions, (thank God.) I ordered my man to put some oats and oatmeal into the well of my jaunting car, to feed my horse on the road; and passing in very dry weather through part of the country, not much refreshed by rivers and springs, I sent my man to a snug looking cabin for a little water for my horse, that I might give him his meal and oats. My man hastened to the cabin for the water, but soon returned, saying there was no water to be had in that neighbourhood, and that we should travel four miles before we would see a river—the woman of the cabin told him, the well was a great way off, and she had no water in the house, although, said my man, when I was going out of her door, I looked back, and she was hiding a vessel of water in a small room inside her kitchen; I have a key, Pat, said I, for that room door, and down I went with my Irish Testament in my pocket. I knocked at the door, which was instantly opened, and saluted the people in Irish, with a "God save all here;" and a "hundred thousand welcomes," i. e. "Cead mile failthe," was the answer: a high stool was prepared, the fire was stirred up, and I was invited to sit down; I did so, still conversing in Irish with the good woman of the house: in a little time, I asked her if she had ever heard the first sermon that was preached by our Lord himself? She said she never had. I asked her would she wish to hear it read in her native tongue? To be sure and I would, said the poor woman, and up stood three men who were eating their dinner, to listen to our Saviour's sermon on the mount, and as soon as I read in Irish, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," I beg your pardon, Sir, for interrupting you one moment, said the poor woman; was it your man that was looking for the water? It was, said I.—Nancy, said she to a little girl, run up as fast as you can, and bring down this gentleman's servant, and let him take water for his horse. If I had a hogshead of water, Sir, said she to me, you would be welcome; if it was wine, I would give it to yourself; and now, Sir, go on if you please. I read on, and made observations as I proceeded; several of the neighbours dropped in by degrees, until the cabin filled, so that it was like a hive, and there was I, like a queen bee in the midst: I gave them the honey of the gospel, in their own sweet language, and they swallowed it with avidity. When it was time to leave the poor people, I wished them farewell. My kind hostess asked me would I leave them without telling them who I was? I said I would tell them who I was, if they would first tell me whom they took me to be: they said they supposed I was a priest. I told them I was not

* The Society has at present 475 Schools, containing 9929 Scholars.

but that I was a minister of the Protestant Church, and what was the reply? This. Whatever Church you belong to, may God bless and prosper you, for we never heard finer words in our lives. Are the poor people of Ireland hostile to the word of God? he is a calumniator who says so.

ADDRESS OF THE EDITORS TO THEIR SUPPORTERS.

Our editorial year has closed. It has gone with its report, to the great tribunal. The God of life has preserved us through it; and He calls us now, to renewed labour. The year gone by, was of no ordinary interest; it proved of what materials public men are made. The public have shown a determination of knowing who they are to whom they commit important trust; and the spirit is spreading fast of making payment, only in proportion to service done. We rejoice at this, and cheerfully submit our beloved *Christian Freeman* to the common test; we ask no favor—let none continue his support who has not value received. We profess to be men of peace, and the past year needed a hand like our own, to pour oil on the troubled waters. The public mind was greatly agitated; it is comparatively calm now, and we contributed a little to promote that calm. Ours, however, have been no middle measures, such as souls of small dimensions love; for, on questions such as slavery, and liberty of conscience, we have "gone the whole," making no compromise with sin, and contending for justice as well as mercy, to the last inch: public feeling has been travelling, for some time, rapidly toward us; and it will be all with us soon.

We denounced angry controversy, and we have set an example of avoiding and rebuking it. It is true, we have "looked in anger" on folly and sin, but without passion or revenge. When we rebuked, it was in love; and when reviled, we reviled not again. To one old friend we were obliged to tender a few words of advice, on the intolerance of his principles and practice. He is very angry with himself, and no wonder; therefore, we are not surprised that he should be a little angry with us. He will cool, however, as the winter sets in; and no doubt recollect, in his calm moments, that one of our mottoes is—"Forget and forgive." We do him the credit to say, that though he has made some ugly flourishing with the sword of the civil magistrate, yet we do honestly think,

hat he would not draw blood with it, even from a Seceder; nd as, by his own showing, his recipe for "obliging, by the ublic acts of Parliament, prince and people to be of one per- ect religion!" is not to come into operation till both prince nd people are thoroughly reformed, it is naturally to be expect- d that long before this happy era come, both himself, and his ersecuting principles will sleep quietly in dust together! Editor of *Covenanter*—farewell. We part in peace.

Had we any relish for hunting for motes in our brother's ye, we might find foibles even among Covenanters, or, in- leed, any other christian sect; but what good would be effected y the exposure of a brother's nakedness. We have no relish or rewards, such as the critic is said to have received, who, fter having separated the chaff from a sack of wheat, received he chaff for his pains; our joy is, not to magnify differences, r create them, but to heal them. Words of peace are in our ars from the Lord, and we would fulfil them—"Comfort ye, comfort ye my people," saith your God, "speak ye com- fortably to Jerusalem." They that hold the head have been oo long estranged; and he is no friend to truth or peace, who would attempt to tear open the wounds which were healing fast. Oh! how mad would we be, with enemies such as are around us, o fight with our friends. To all who love the truth, we say; our cause is one, our head is one, and the enemy is before us. Settle differences when the battle is over. Our first year's num- bers of the *Christian Freeman* show, that we prize sufficiently the peculiarities of sect; and that for the least jot of truth we will contend the last inch; but God forbid that we should suffer sectarian peculiarities to mar the general harmony of those who love their common Lord, or permit any difference of opinion on matters of smaller moment, to break down that united phalanx of moral strength which christianity should pre- sent to the hosts of the ungodly. Good men of our own views, we love you best; good men of every name, we love you too. While in the past year we have been labouring as much as in us lay, to live peaceably with all men; and have been anxiously striving to keep the unity of the spirit in the bond of peace, we have never foolishly attempted to promote such unity by breaking down the barriers of church discipline. There is a unity of ignorance and reckless indifference, which we said we detest; and we do so still. The harmony of the Church will never be promoted by prostituting her communion; and throwing the door of admission to her privileges, wide as the gates of hell. Such pernicious, worldly policy, may stroke its

beard with satisfaction, and call itself charity; but if such be its name, Satan baptized it, and its offspring is confusion and every evil work. By promoting the purity of church communion, we have hastened the union of the faithful; for just in proportion as churches get near Christ, they get near one another.

Had we dealt in personal abuse, or mingled religion with party politics, we might have enjoyed a passing popularity with a few; and applause might have been lavished on us; much in the spirit of the man who cried in the crowd—"Three cheers for God and the bible." But we court no such applause, we desire no favour from those who make religion the tool of their politics; and sorry would we be that any expression of our's, had given pleasure to a single individual of those who hate their brethren, and call that christianity. A religio-political popularity we envy not; the idol of its adoration to-day, it would cast to the moles and bats to-morrow; and woe to him who joins with its partizans, if he go not the whole length of their folly or their fury; for their enemies, they may have some mercy, but they will have none for him. Our anxiety has been, and it will be, to keep Christ's kingdom free from worldly politics; being convinced that the more it be separated from the world, the more it will prosper, and that the more spiritual and heavenly the church becomes, the world will be less anxious for any connexion with her. The true glory of the church, her spirituality and purity, we desire to promote by the means which her head, Christ Jesus, has furnished; and, while clothed with the armour of God, and using the weapons which he has supplied, she needs neither court the smile, nor fear the frown of a selfish and ensnaring world.

We have an important duty to fulfil on this subject. Religion has been for a long time, in this country, disgracefully yoked to party politics; into every question of religion or morality, party politics has thrust itself, and to such a bad eminence has the spirit of party ascended, as even, in some cases, to overawe church judicatories, and set the exercise of wholesome discipline at defiance. Now, we enter our solemn protest against all such unholy, hateful interference; and it shall be one main object with us, to write down every high thing, however powerful or specious, which would exalt itself against the knowledge of Christ. Hypocritical friends of the church, for the sake of profit or party—we will expose you; ye that shout, "The church is in danger," when she is chiefly in danger from yourselves, we will look after you. For the frippery

nd finery, and all the other extras, with which worldly pomp nas deformed the church, we profess to be very little caring; out for all that is spiritual and true, for all that is truly useful, even to a nail of the tabernacle, we "Take pleasure in the stones of Zion, and favour the dust thereof!" If we forget hee, O Jerusalem, let our right hand forget her cunning—if we do not remember thee, let our tongue cleave to the roof of our mouth, if we prefer not Jerusalem above our chief joy.

A great work, we said, is before us—and who will deny it, that knows how little of a reading taste pervades our province, and how wretchedly that taste has been perverted by much of the material with which it has been supplied. We must try to effect a thorough reformation; and, probably, we shall succeed in showing that fighting is not religion, nor hating Papists, Protestantism. While faithfully exposing error, our main object will be to establish truth; and for convincing men of truth, we shall approach them in the spirit of kindness; and endeavour to convince them, that while we detest their error, we love their souls. An insignificant error has often been puffed into dangerous importance, by being continually preached at, by name; and there have been examples of congregations being preached into heresy, by their ministers continually working at the knocking down of heresy, instead of the setting up of truth. By the establishment of the truth, we intend to leave no room for the setting up of error. Error springs up in the wastes of ignorance and of sin. By keeping the church warm, we intend to try and keep out the damp and frost of heresy.

Though having no relish for thorny, barren controversy, we love discussion. The truth is with us, and this makes us bold; for we know, that discussion is to truth what the fire is to gold, from which it comes forth seven times purified. We would consider all our toil repaid, could we promote, through our native land, a taste for useful reading. If our original communications or selections have contributed to this important object, in the year now gone, we promise, if spared, to be even more efficient in the year to come. One of our correspondents asks for anecdotes, and anecdotes he shall have; he wants church history too; his demand is fair, and it shall be supplied; our poet has been silent for a little, but as his muse can sing, she shall be made to sing, even more sweetly than ever. Though fond of good poetry, we have no love for novelty, merely because it is new; being sedate in our dispositions, and, moreover, hugely in love with the writings of the old divines,

nothing sickens us more than to hear a young clerical fop talk slightingly of the old divines. We return to such a popinjay, the answer of good old George the third—"There were giants in those days." We wish with our whole souls, that we could so write, that the readers of the *Christian Freeman* could believe that a portion of the spirit of some Puritan father rested on its editors. We can, at least, take as our pattern, some of the mighty men of valour who suffered, and fought, and conquered, in the days when the spirit of the Lord came mightily on his church, and the bonds of her oppression burst like the cords from the hands of Israel's champion.

ANECDOTES.

A musical amateur, of eminence, who had often observed the Rev. Mr. Cadogan's inattention to his performances, said to him one day, "Come, I am determined to make you feel the force of music—pay particular attention to this piece." It accordingly was played. "Well, what do you say now?" "Why, just what I said before." "What! can you hear this, and not be charmed? I am surprised at your insensibility. *Where are your ears?*" "Bear with me, my Lord," replied Mr. Cadogan, "since I too have had my surprise. I have often, from the pulpit, set before you the most striking and affecting truths; I have sounded notes that have raised the *dead;* I have said, surely he will feel now; but you never seemed charmed with *my* music, though infinitely more interesting than *yours;* I too have been ready to say, with astonishment, where are your ears?"

A clergyman, once an infidel, but afterwards converted, in endeavouring to remove the impression which he supposed his sceptical conversations had produced on the mind of a plain unlettered countryman, was surprised that no such effect had been produced. To his expressions of astonishment at this, the honest farmer replied, I know your manner of living. I know that to keep yourself in countenance, you tried to persuade yourself that christianity is a lie. He is not far wrong who maintains that *free living* is the cause of *free thinking*.

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